Virtuous life

Dr. Syed Badiuzzaman Faruque

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সুন্দর ও নৈতিক জীবন

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To

Apa

Who loved me and I love whom.

Who trained me and guided me.

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Prologue

Standing on the bank of the canal flowing towards hereafter, I see myself as a man of love for Allah Ta'ala. My love is genuine which I feel sometimes overwhelmingly and sometimes an echo of Allah's words engulf me, engulfs my hearing and sight. I have judged this love for Allah with deep reasoning and found that this love is a reality covering humankind all over the world. One can forget his own self, but can not be able to forget the echo of love for Allah Ta'ala. All may perish, but the love for Allah Ta'ala, once achieved, remains forever in the heart of the lover. I call upon my fellows to hear the sound of love that pervades the Universe from one edge to the other and forever. Once discovered, the love of Allah fills up the whole heart, the whole self. This love gives joy unfathomable and immovable. I call upon my fellows to enjoy this love. To be rich in this world and in the hereafter is to be a lover of truth, a lover of Allah. Allah has not forgotten us; He can not be forgetful. He reminded us of His presence and his own love for us through numerous Messengers. These Messengers were human but were man of highest virtues. They were the purest and most complete

human beings. No vice had touched them. They performed their duty of showing humanity the way of truth, the way to the garden of Allah. Allah prepared this garden for living the pure life of hereafter for those who obeyed the Messengers' commands, which are commands from Allah. Whosoever fulfills the covenant with Allah Ta'ala that he will abide by the messages Allah sends to man will enter the Garden of Adan.

This garden, the paradise, is so huge that the universe, and six more even bigger universes can be put inside it. There every devotee of Allah will find himself as a ruler ruling a kingdom. No impurity, no weakness, no fear, no threat of loss can touch the life of a devotee there. We will happily live there forever by Allah's decree and by His Wish. This will become true only if we fulfill our covenant with Allah, that is, we will not worship any other than Allah, will not hope from any other than Allah. Shunning all false gods is the first footstep towards paradise. Then, we have to submit our whole self to Allah. We have to do our duties as devotees to Allah, as Muslims.

Being a Muslim is not sufficient, but we must be pure in thought, in actions. We have to be good Muslim. Being a good Muslim, a Muslim, requires knowing and doing Islamic actions purely. This can only be done by learning Islam from the true authorities of Islam.

In this short book, I have put in writing these four subjects, namely, shunning false gods, submission to Allah, knowledge of the duties and knowledge of those who can be followed in matters of true Islam. I hope the book will help the reader stand upon the road to paradise. I name this book “Virtuous Life”, virtuous life means ‘a life full of virtues, full of blessings from Allah, and morally fit for the graden of paradise’.

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1

Shun the false gods

1.1 Introduction

The first step towards a good and moral life in this world has always been and now is to shun false gods. These false gods often is not understood as gods, but after little thought you will agree with me that, yes, they are false gods. These false gods include ‘science as a concoction by westerners as a god rival to the real God’, ‘the idea of progress’, ‘philosophers’, ‘scientists’, ‘media made intellectuals’. How those have become gods and how these gods receiving worship from ordinary and special people all over the globe will be discussed briefly in this chapter.

1.2 Science as a false god

Know that science exists only in the brain of human and some other animals. Science does not exist except with and within matter and energy. Nobody can detect science by instruments, what detected are phenomena revealed by matter. Explanation of phenomena comes through science which resides in the

organic brain, and with matter and energy. Science cannot be called an entity or an object. Nor can it be treated as a creator. However, all over the world scientists are claiming that science is the creator who produces matter, energy and the entire world. This is a completely wrong prejudice, a prejudice which tries to shun the true Creator. As I said earlier, science does not exist except with and within matter and energy. And for matter, it is proved that matter cannot be created nor destroyed. How, then, matter, an entity unable to change its sum and substance can be treated as creator of its own existence? Clearly, matter along with science cannot be treated as the cause behind existence of the universe, and matter, energy, and life in the universe. Why so simple a thing is being shunned by the scientists and philosophers of the modern world and by those that are following them? Because, the idea that science is the sole authority behind existence, has become the strongest false god in modern times beginning with European renaissance. People following the Europe, that is, the Western mind is engrossed by this god they themselves have created for their own satisfaction. There is no true reason behind this idea of science as the sole authority behind existence. The scientific mind blinded by the idea of science being the matter of only concern is the slave of the false god, that is, their science.

We love science, but not as the sole cause behind existence, rather as the vehicle of the true Creator Allah who with science is guiding His creation. Science is an agent working by the decree of the true God Allah. The God is Allah; science is not god. Who treats science as the sole authority behind existence is the slave of the false god named as ‘his science’.

Our science is not our god; our science is not the sole authority. Nor science in our mind is the object of sole concern. We worship Allah who guided mankind, now guides and will continue to guide the creation. The Universe and all within it are guided by Him through His created agent, which is our science. So, I call upon all of you to shun the false god which you love as your sole concern and call it ‘science’, and call upon you to love science as the agent of Al-Mighty Allah who, by His power, made this agent of His dominion to perform as the media, as the agent behind natural phenomena.

1.3 The idea of progress as a false god.

People all over the world now-a-days are running after an idea which is so delusive that no one actually becomes happy after achieving any level of that thing; ‘progress’ is that idea. No level of progress, whatever big or small, can make a human happy. In other words, progress is like a disease, a disease suffered by

one who feels thirst for water, but no amount of water swallowed can quench his thirst. Progress is such a maniacal idea. Whosoever is running after progress is ruined by it.

For example, one wants to be so sufficient that he does not have to call for an assistant to assist him in anything. He buys gadgets after gadgets to manage his daily life affairs. Afterwords he finds himself in a state of utter self-sufficiency, but in the mean time, he becomes so lonely that one sunny morning his neighbours find him dead in his chair, his head shattered by the bullet which he himself fired at his head. Dear reader, you have certainly heard of stories like this. You may also like to judge the merits of progress happening in the developed world. Go and see, you will find that all efforts of all industries of the world are confined in either making gadgets which are used to entertain and give comfort to a man or making weapons to wipe out all enemies from the face of earth. All sectors of progress are after those two categories of progress, happiness of mind and wiping out enemies. In the end, all fail to be happy by themselves or fail to destroy their enemies, and subsequently suicide. This suicide is suicide of a nation actively or passively. You may not be aware of this suicidal event but it is happening.

There are many more false gods like the idea of progress; one other such false god is ‘empowerment of women’. United Nations and Western world are crying for this empowerment of women. Have you ever thought about this false god? See, everywhere in national administration or in the industries, there are people who carry responsibility for a job. In other words, there are, in every section of society, people called authority. Authority carries the responsibility. He directs and fulfills the demands of a particular function. If you make in an industry or in administration, all the personnel as equals, then you literally destroyed the whole administration or industry. Likewise, family affairs are to be disposed of by one responsible person. God Al-Mighty Allah made the husband, the father or the brother as responsible; responsible for family affairs on behalf of the wife, the daughter or the sister. In other words, male person is given the authority to dispose of affairs of his female family members.
So, why make the obviously reasonable family structure devoid of authority and make husband and the wife equal and thereby cause chaos in family matters? Following what is reasonable and also by natural design, optimal, is to follow the truth against which only false can stand. So, obey the truth and shun the false. The idea of progress has become a false god by the practices of the westerners which must be avoided and ignored

in preference to the true God, who advised us to not follow the false gods. Gods of ideas and prejudices must be shunned and the true God Allah must be followed in all creeds and practices.

1.4 Philosophers-Scientists as false gods

If philosophers do philosophy to establish false prejudices, especially those known manifestly as false, as truth, then we become their subjects if we accept their philosophy. Why one should try to establish his own loving theories as true philosophies? Because, they are monsters who want to make free men their slaves. Such role has been played by the Nobel Laureate Bertrand Russel and such role is being now played by Stephen Hawking. Stephen Hawking is trying to sell his state of sick health and extraordinary merit that earned name and fame for his being sick at the same time being strong mathematician, and has become the salesman of atheistic physics. Why he would try to put the notion of imaginary time to enact a theory to overthrow the established singularity of space-time at the event of Big-Bang? He only wants to avoid the theological implications of Big-Bang or Standard Model of Universe so that he can sell the idea of non-existence of the necessary supernatural God. He does not like the idea of being the subject of a God, but he likes himself to be known as god of physics, who can make

millions as his atheist followers. Ponder, Every O Reader, on what I have written here, you will certainly find the hidden and manifest agenda of Stephen Hawking. He is atheist and wants to make all science-loving people as atheist. He wants to be a god opposing the knowledge of known God.

The same story goes with the philosopher mathematician Bertrand Russel. He did not reason to deny the finite history of the Universe and what it implies. It implies that a Creator created at a finite time ago the whole Universe with beginning. Yet B. Russel propounded his stance,"The Universe is just there, and that's all". Why without any reason we will believe in his words? Why he would say such thing as like a master directing his subjects to act according to his words? We should not buy his words nor his philosophy without proof. He is another god who wanted to make humankind his slaves. He once has written,"If everything should have a cause, then, God also should have a cause." What an ignorant he was? Who told him that an eternally existent entity needs cause? Only temporal things need cause. The Universe is temporal with all its constituents. Everything in and within Universe should have cause because they are temporal. But whom we call God is not temporal; He is necessary being without any space-time bond; He is Eternal, uncaused and all powerful. How can a Universe

so enormous in size, shape, mass and energy can come into being without an eternal, all powerful God's handiwork? Russel, like a bullfighter, fought the reasoned belief in God through his own self-stance of a god saying, "the Universe is just there, that's all". An ignorant who is now physically dead and soon will perish from the minds of reason-loving people, Bertrand Russel, had caused the mankind suffer a lot. People all over the world who have some knowledge should fight with reason such demons as Stephen Hawking and Bertrand Russel. You should reason reasonably. If then you become atheist, be it and do not try to fool people, and do not try to be a god, a false god indeed.

1.5 Summary

The first step is over once you realize that there are false gods and you should shun such false gods. Otherwise you will find yourself in utter loss here and in the hereafter.

2

Submit yourself to Allah

2.1 Introduction

As a man, you should realize that the world is not devoid of true purposes: purpose with definite goals is seen to lie behind every creation and every phenomenon. Look around yourself; you will see that the world around you is functioning with unison.

2.2 Unisonic world

You need oxygen; the trees emitting oxygen. You emit carbon-di-oxide and carbon-di-oxide is harmful to your health. That is why trees are absorbing carbon-di-oxide for their own benefit. You need varied amount of sunlight; the sun and earth system are so made that you get different amount of sunlight during a day and during the period of a year. The climate undergoes changes according to your need. You need food; these foods have to be as your apetite permits and as for your nourishment. You get exactly those foods from your environment. You need garments and for your garments, cotton, fur and silk threads are

made available. You need home; for that you have wood, steel, sand and ceramic. The animal kingdom fulfills their demands from one another. The atmosphere, the climate, the continents, oceans and seas are all functioning in unison fulfilling one another's demands. Do you think these workings of the elements of nature in unison are purposeless? Can't be.

2.3 Design

You see and discover numerous designs in nature, designs with purpose. Do you think the designs appeared uncaused? Nay. If there is design, there must be a Designer. The designer designed with purpose and with functions to be disposed of in unison, so that you can be borne and you can survive to function at your benefit and to reach the goal that is most laudable. The life is not purposeless, rather it is purposeful. If one fails to recognize this purpose, he is lost in the abyss. So, be attentive and listen to what the nature says from within its inward nature. It says that nature is and will remain to show the face of God. Light rays are not only the rays to see and to show. Every entity is light ray. By it we see and it shows the face of God. God is hidden behind the infinite rays of light of nature. He is manifest once you recognize the natural elements as light rays of existence of God behind the elements. How can a

material be existent whereas it can not produce or change itself? Materials are existent because there are causes behind them. Causes caused by God.This God is one and alone. Nature works in unison because its Creator is one. If there were many gods, nature could not have been a single coherent entity. Nature is called nature, not natures, because it is working in a uniform and synchronized fashion so that an observer sees it to be a single entity, ‘nature’. And nature as a whole is one because it’s maker is ‘one’ and ‘alone’.

2.4 Allah

This one and alone creator is Soverieign, Sublime, and Al-Powerful. He is a self-sufficient entity. He is Absolute, Eternal and Independent. Nothing can cause Him to do anything, but He can cause everything to do whatever He wills. He is Allah, the bestower of good and purity to man. He is Allah, the Fashioner Who fashioned nature as nature. He fashioned mankind upon the most fruitful nature, the nature of His own practice. Why deny this God Allah whereas all were dead, He made us live. He causes everything to decay, but He Himself is unchanged. He orders and we have no power to resist His order. He gives us sustenance and without His bestowal of sustenance we can not survive a single moment. Why shun

such a Benevolent God? Do not transgress limits by disobeying Allah. He is capable of bringing mankind to life after all are dead and He is capable of questioning and judging our actions in this life. He will certainly do so and we all will be at loss if we have denied obeying His orders. Atheists see and understand all that I have written here, but they are devoid of the luck to be in service of Allah. They do not submit theirselves to Allah. But they should have done so if they were capable of reasoning in reasonable way.

2.5 Submit Yourself to Allah

Therefore, be not an ungrateful to God. Be grateful for what Allah has provided you with. He gave you life and constantly causing in the right way for your survival. So, be grateful for your life and for your survival to Allah. And submit your wholeself to Him. He will forgive you your lapses. He will overlook your weaknesses and bestow upon you numerous gifts of kinds which none have heard of, none have seen, none have thought of. These gifts and wealths are existent even now, but beyond our sight, in paradise. Fly you to the paradise and be happy forever. Be a servant of Allah, you will then be a king powerful enough to rule a kingdom of your own, which is part of

the paradise. Allah told us that the paradise is of such expanse that all the heavens and earths can be fitted within the paradise. In so big a paradise every habitant will get a kingdom for his own kingship. No filth, no stinch, no weakness, no sleep, no death, no fear will touch a paradiser. Why then do you not submit to Al-Mighty Allah and be the happiest? Submitting ownself to Allah is an action of utmost necessity. The whole existence is standing by this reality. None can avoid loss without submitting to Allah. There is no other reality other than this. Life is meant to be Allahwala. There is no way of gaining a real gain worth a penny without being Allahwala. Only those who are Allahwala are alive in the sight of this reality. You deny Allah, you are dead. You can not have a meaningful existence by denying Allah. Be lover and obeyer of Allah, that is, Allahwala, then you are something. Otherwise you are nothing. So, be Allahwala, be a member of the Muslim Ummah by sumitting your wholeself to Allah.

3

Duties of a Muslim

3.1 Introduction

A Muslim in creed and practices is a man superior to all those who are not so. Why? There are three pricinpal reasons why a Muslim can be considered superior to a non-Muslim:

1. A Muslim is dutyful to his creator
2. He is dutyful to his ownself, and
3. He is dutyful to all mankind.

3.2 Duties of a man unto his Creator

There are several duties a man is bound to fulfil in order to be called a man. Man is created with reasoning power. By giving resoning power, creator obliged humankind to reason toward the unfolding of the utmost truth behind existence. This truth is hidden by the dazzling light that apparently blinds man's sight and he apparently is unaware of the creator. But by reasoning

truly, men pierce the veil of light and find himself seeing his master, his creator.

A man's first and foremost duty is to pierce the veil of ignorance before him; this veil is the veil of dazzling light between him and his creator. If a man does not strive with his reasoning power to find the reason why he exists rather than not exist, then he is an ignorant. Such an ignorant is also ugly and idle; he eats, sleeps and finds the laws of nature, but never tries to reason why laws of nature exist rather than not exist. Examples of idle and ignorants are found all over the world.They preaches the philosophy of worldly life opposing the pious life which is meant for the hereaffer.

Anyway, a man after knowing the presence of an all-encompussing Creator, should strive to find the Words of the Creator. No disputing is there that the Words of God can be found in the truest and newest form in the Holy Quran.

Once in reading of the Holy Quran, the central points in this Holy Scripture are the concepts of i) Unity of Allah, ii) Messages from Allah through the Messengers of Allah of whom the final is Hazrat Muhammad (P.B.U.H), and iii) Ressurection after death.

A man should learn as clearly as possible the messages of Allah and prepare himself for true worshipping Allah in the manner shown by Prophet (S.A.) and be free from attributing

partners to Allah, be free from all sorts of denying Allah's commands and commands of Rasulullah and be free from conocting new forms of acts of piety.

Preparation of oneself for true worshipping Allah requires knowing Quran, Sunnah, Islamic atiquettes and Islamic jurisprudence. All of these make up what is called Islamic Sharia. One should follow this manifestly true path of Islam set by Islamic Sharia with utmost sincerety. This sincerety cannot be achieved without preparing ones inner self pure according to the rules of inner Shariat which is called Ihsan. In popular terms this Ihsan is called Tasawaf.

So, a Muslim's duty towards his creator is to follow Islamic Shariat with the level of sincerely set by the Islamic Tasawuf. If one is unable to learn these shariat and tasawuf, he should worship Allah in the manifestly true way of Islam with his utmost inner sincerety. This is all that is to be done by a man on earth for fulfilling his duties toward his creator.

3.3 A Muslim's duty unto himself

This is the 2nd most important element of a man, that is, he is always dutyful to his ownself. These duties include i) the mental state of the man in question, ii) his physical state, iii) his interaction with his nearest and dearest ones. The first element

involves the man in activities that are along the line of the creed he retains within his mind. He does things that help increase his faith about his creator; he thinks in such a way that makes his creator happy; he thinks such things that makes him pure in thought and in action. He analyzes the causes and effects around him and reaches the state of actually seeing the real causes behind the history and finds sure knowledge that, yes, Allah has knowledge of him and seeing his mind and his actions. Such a man never does a thing that can cause his losses in here and the hereafter. He does things that strengthen him in affecting his own good in a good way. He does things that make his family happiest and purest in the sense of the line of piety. He purifies his thoughts, actions that affect himself and his family. Such a man is in the sight of Allah a man called 'Rabbani', that is, viceroy of Allah.

One very important element of state of a Muslim is that he does not become intimidated by the harsh conditions he often faces when he goes in action with his faith. He often feels that he has to leave aside comfort and peace if he wishes to fulfill the demands of Islamic life. What he does then? He forgets about peace and comfort, and keeps walking toward Allah. He follows the path of virtue, that is, he leads his virtuous life whatever

condition befalls him. This is a praiseworthy station every Muslim should try to reach in his life.

He, the Muslim, avoids concepts, actions and sayings that can make him a false god who is in war with Allah. He does not express such pride and prejudices that actually befits only Allah. He humbles himself with utmost sincerely and thinks of his own existence as a meagre issued from Allah but meant to be greatest among all creation. He knows he is great, but he feels Allah's greatness and makes himself a meagre. He proceeds as Allah makes him to proceed, he stops as Allah does command him for so. He eats and sleeps but like a slave of Allah. He does not and can not forget Allah for a moment but when Allah relieves him, he feels relief.

3.4 A Muslim's duty unto mankind

The third important duty of a Muslim is his duty unto mankind. This duty also includes the duty toward all creation. A Muslim always has to wish well for all creation, the creations of Allah. The first such duty refers to the duty unto mankind.

A Muslim cannot be a Muslim if he does evil to another Muslim by his words and actions. A Muslim has always to wish well for all his fellow Muslims, men and women alike. He should enjoin good and forbid evil. He should tell the truth, entertain the truth and establish the truth by his commands, actions, words and

thoughts. He should show the correct and straight path of life to his fellows. He should himself follow the path of good actions and show others the path of good actions.

The ‘other’ person here can be a Muslim or a non-muslim. Non Muslim deserves the help from a Muslim for if a Muslim does not publicize the Islamic faith and practices, how one will come to know the correct path of life? Apart from Islamic faith and practices, a Muslim should do good and enjoin good to all Muslims and non-Muslims. In matters of solely worldly affairs, a Muslim should cling to the truth and establish the truth. A Muslim should do justice to all other fellow men in matters of worldly life. A Muslim should not cheat or say a lie for his own benefit and also for other men’s benefit. Whatever happens to his own self, a Muslim should not cowardice hisself and fell back in matters of justice, truth and good for his fellow men, be that fellow a non-Muslim.

In social, national and international affairs, a Muslim should uphold the voice of Islam, the voice of truth and the voice of justice.

A Muslim should always keep tidy the ecosystem that the creator Allah has provided for the healthy existence of mankind, this ecosystem being the practices of men in matters of food, drink, sex, medicine, clothing, habitat, education. In all these

matters, a Muslim should cling to all the Islamic ways. He should not voice equal share of man and woman in all affairs withstanding the commands of Allah. Likewise in all worldly affairs, a Muslim should preserve the ecosystem provided by Islam, this ecosystem is the 'behavioral ecosystem' for all mankind, and this is the Islamic way of worldly life.

In matters of the good for all creation, a Muslim should preserve the natural ecosystem. By this way, he does well for not only animals but also for mankind, and also for all the organic and biologycal spheres that need care from man.

3.5 Summary

A man is a man not only in the natural sense, but also in the sense that man is superior to all creation. So, as a superior creation, man should not do evil to himself, to his fellows, nor to the mankind. These actions can be materialized only when a man becomes a Muslim. A Muslim is superior to others who are not so. Because of his doing good, enjoining good and establishing good, a Muslim shows his superiority. These good doings refers to his creator, his own self and to all mankind. So, be a Muslim, know the Islamic faith and practice in the Islamic ways of worldy life. At the end, you will be happy in this worldly life and happiest in the here after.

4

Islamic Authority

4.1 Introduction

In this 21st century, Islam emerged as a vigorous opponent of western thoughts and doctrines. All over the world, young and energetic people, men and women alike, are trying to grasp the concepts and practical ways of Islamic path of human worldly life. But there are too many versions of Islamic literature available to people from different corners of Islamic self-sufficient scholars. These different thoughts and practical ways of Islam preached by apparently Islamic scholars are fooling and confusing the neo-muslim mind and diverting them to states of chaos and indiscipline. However, this should not have happened at all if Islam is understood in its true meanings. Islam, as Al-Mighty Allah stated in the 30th verse of the 30th Chapter of the Holy Quran,

> "So set thou thy face truly to the religion being upright, the nature in which Allah has made mankind: no change (there is) in the

> creation by Allah: that is the true Religion: but most among mankind know not." (Al Quran 30:30).

Hence, Islam should be considered as a religion of utmost straightest concepts and practical ways, otherwise this cannot be followed in the manner in which Allah has stated in the verse above. So the concepts and ways of Islamic path are manifestly straight, simple and rigid. Therefore, O my reader, if you disagree with the words I am going to write in this Letter about Islamic Authority, then, either you or I am wrong. Both of us cannot be true in Islamic knowledge at the same time.

So, judge my words and contemplate deeply; if you find truly reasoned words and the words are in the manifestly true line of Quran and Sunnah, then amend yourself and follow my words in the matter in question. What I am going to discuss is that who, in Islamic matters, can be considered as an authority from whom Islam can be learned and who can be followed unquestionably.

There are two established principles, not established by me but established from the early times of Islam in the period of Rasulullah (S.A.) and right after his death in the period of the truly right people of Islam, use of which gives one the true way of judging and finding truly Islamic authority. The first principle is

the Principle of Love for Allah and Rasulullah (S.A.) and the second principle is the Principle of Unbroken Chain of Companionship of Rasulullah (S.A.). In what follows I am going to elaborate these principles a little bit. If you contemplate upon what little I am going to put in writing, you will be able to write a treatise.

4.2 Principle of Love for Allah and Rasulullah (S.A.)

Allah the Al-Mighty wrote in the 31st verse of the 3rd Chapter of the Holy Quran,

> "Say: 'If ye do love Allah, follow me: Allah will love you and forgive you your sins: for Allah is Oft-Forgiving, Most Merciful.'" ((Al Quarn 03:31).

The loving of Allah by someone and in consequence achieving the love of Allah for that person is found by following of Rasulullah (S.A.). Therefore, the only way of showing true love for Allah and Rasulullah (S.A.), which is the sum and substance of love of and obedience to Islamic commands, is to follow Sunnah of Rasulullah (S.A.). Sunnah is understood by not only reasoning but also by true obedience of and practicing in the ways of Hazrat Muhammad (S.A.). This latter path cannot be

known without seeing a person who practiced in the ways of Rasulullah (S.A.) and who simultaneously loved Rasulullah (S.A.). For this to be understood more, note that Hadith of Rasulullah (S.A.) cannot propagate truly and authentically without the efforts of Muslims who heard when they were in a mission of hearing and learning of a Hadith with the intention of propagating and truly following the Hadith. This latter thing means that they are true lovers of Rasulullah (S.A.). Moreover, this obviously gives a proof that they are true lover of a Sahabi (i.e. companion of Rasulullah(S.A.)) and/or Sahaba. If the said men or man, who is the lover in question, is a man of later times of times of Sahaba, he should have been a true lover and follower of a Tabeyi, and if of more later period, the man in question should have been the lover and follower of a Tab-Tabeyi, and for later period, a true lover and follower of a man who loved and followed one who loved and followed one who loved and followed one earlier lover and follower of Rasulullah (S.A.). Therefore, an authority of Islam should have learned Islam from one who have learned from another who have learned from an earlier person who have learned from a Tab-Tabeyi and that Tab-Tabeyi have learned from a Tabeyi and that Tabeyi have learned from a Sahabi and that Sahabi have learned from Rasulullah (S.A.). This line of unbroken chain of

learning Islam and loving Rasulullah (S.A.) should be used strictly to judge one who claims to be an authority of Islam. All authorities who claim themselves to be authorities of Islam are to be considered flawed in matters of true Islamic path if they do not pass by the criteria I have written and made clear here. That is, all Islamic authorities should be tested and examined and judged to be sure of their claimed authority by using the Principle of Love for Allah and Rasulullah (S.A.) as depicted above.

4.3 Principle of Unbroken Chain of Companionship of Rasulullah (S.A.)

This principle is an equivalent to the first principle. Allah the Al-Mighty said in the 119th verse of the 9th Chapter of the Holy Quran,

> "O ye who believe! Fear Allah and be with those who are truthful". (Al Quran 9:119).

This verse is clearly a proof of the matter of existence of true lover and follower of Rasulullah (S.A.) in all ages up to the end of times. In every age, all over the world people of Allah's love and true follower of Rasulullah (S.A.) will be found. These people are such that they loved and followed a person who

loved and followed another previous person who loved and followed an earlier person who loved and followed a man who have seen and loved a Tab-Tabeyi, and that Tab-Tabeyi loved and followed a Tabeyi who loved and followed a Sahabi who loved and followed Rasulullah (S.A.). This way is the way of Ihsan which is also named as Tasawuf which is mentioned in the Holy Quran as a term applicable to the state of the highest state of a Muslim, which is 'Muhsin'. Ihsan has proof of being true in the Holy Quran as in the following verse:

> "Is there any Reward for Good (Ihsan) - other than Good (Ihsan)?" (Al Quran 55:60).

And in many other verses of the Holy Quran in the form of the word Muhsin. And in Sahih Hadith, in the Hadith of Jibril (A.). Tasawuf is the way of transmission of the true love of Allah and Rasul (S.A.) and is the highest form of Muslim civility that was found, in the old ages, in practices of all Prophets of Islam beginning with Hazrat Adam (A.), and in our times, in the practices of the greatest of all men, Hazrat Muhammad (S.A.). And it was found in the practices of all true followers and lovers of Allah and Rasulullah (S.A.).

This principle of unbroken chain of companionship of Rasulullah (S.A.) should be used to judge every claimed authority of Islam with the further stringent condition for their being true, which is:

Each and every person in the chain of unbroken companionship of Rasulullah (S.A.) should be in true love and obedience of Rasulullah (S.A.) in a manifestly true way which is the way of other true lover and follower of Rasulullah (S.A.); and each and every person in the chain of unbroken companionship should be free of manifest errors; these said errors are manifestly errors in the manifest sight of Islam.

4.4. Concluding words

What is depicted in this Letter is for my benefit and for the benefit of all seekers of true Islamic path, the path of Love and Obedience of Allah and Rasulullah (S.A.). So, find this true path in your heart and follow that path with utmost sincerity. The path of obeying Allah and Rasulullah (S.A.) is also the path of following Sunnah and loving Rasulullah (S.A.). This path is referred to in the Holy Quran in many verses beginning with the 6th verse of Chapter 01:

> "Show us (O Allah) the straight path". (Al Quran 01:06)

This straight way is construed in the Holy Quran as, in the verses 3:51, 19:36, 43:64, the path of worshipping none but Allah and Allah alone, and leaving everything aside, because, all other acts beside the act of worshipping Allah Ta'ala are

secondary business. In the verses mentioned above the same advice is given to men and women, which is:

> " Verily, Allah is my Sustainer as well as your Sustainer; so worship (none but) Him: this (alone) is a straight way." (Al Quran 43:64).

The act of worshipping Allah is the straight way of life and the destination of life is not within this life, rather the destination resides in the Hereafter. The milestone to be reached in this life is the death with pure faith upon Allah and Rasul (S.A.) and faith upon Resurrection and Reward from Al-Mighty Allah. This worldly life should be passed with only the worshipping of Allah up until death when the faith upon all unseen that are believed upon will appear as truth. That is why Allah marked the time of death as the time of Sure Belief (Yaqin). Allah said in the 99th verse of 15th Chapter of the Holy Quran:

> "And serve thy Lord until there come unto thee the Hour that is Certain". (Al Quran 15:99).

This Hour that is Certain is the death when all true worshipper of Allah will be sure of all unseen that were believed upon by the servant of Allah.

In matters of true worship of our Lord Allah, all attention should be to follow the manifestly true path. This manifestly true path

is the path of those who learned and therefore, loved Islam, Allah and Rasulullah (S.A.) in a manner that is the established way of those who lie in the unbroken chain of learning Islam, of loving Allah and Rasulullah (S.A.), and they lie in the unbroken chain of companionship of Rasulullah (S.A.). Therefore, this manifestly true way of Islamic life is simply known and easily followed. Every claimed authority of Islam can be checked in a few minutes of conversation or interaction of other sort and be judged with the principles depicted above without much hardship. So, all should follow the criteria depicted here to find a man who can be listened to for matters of worship of Allah Subhanahu wa Ta'ala. May Allah accept us as His servants and forgive us our sins and give us a praiseworthy life here and in the Hereafter. Amin.

Epilogue

In this short book, I have tried to elucidate briefly the duties of a man in this world. Man can not consider the Universe as self-sufficient nor can he consider himself as self-sufficient. There is only one self-sufficient entity in reality, who is God Allah, the One, the Eternal and the Independent. Man should realize this fact by contemplating with science and reason about existence. No superfluous thought is sufficient for this purpose; you need the highest level of science and the highest level of philosophy to uncover the reality of God if you ever try to use your knowledge. If you do not go that way, that is, do not wish to use strenuous thought, you just look around and ponder for a while, you will find God in your mind and you will certainlyhave faith in Him. This is the level of ordinary men, who think little but finds the highest truth. If you wish to use reason and science and philosophy to know God, you have to be of highest merit in science and philosophy. Now, you choose your path, but if you choose the third path which is the path of superfluous

knowledge, superfluous thought, superfluous reasoning and philosophizing, you will end up in atheism. You will then become a worshipper of false gods, even be the worshipper of devils. That is the state of the utmost looser in this world and in the hereafter. Now, you choose your way; either the way to be blessed or the way to be cursed. I have done my part; I have showed you the right, the correct, and the straightest way to be the blessed one.

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Appendix

On the Question of God's Might

1.Introduction

Nowadays a popular question posed by the atheists is, "If God is Al-Mighty, can He create another God?" In other words, the atheist circle presents a challenge to God and His devotees. The challenge is, "O God (and His devotees), if you are Al-Mighty then show us the proof of your being Al-Mighty by creating another God like you." As a devotee to Islamic God, Allah, I take this

challenge and I am going to prove that indeed Allah is Al-Mighty.

2.God's Might

By the Holy Quran we have learned and by Quran we judge and by Quran we are guided. In the Holy Quran, Allah Al-Mighty is telling us:

"Of Him do beg all that are in the heavens and the earth. Every day He reveals Himself in a different state." (Quran 55:29).

Now remember well that in created existence there is nothing except the heavens and the earth. And all there are in the heavens and the earth are dependent on Allah. Only Allah is totally Independent. He says:

"Blessed is He in Whose hand is the kingdom and He has power over all things."(Quran 67:01).

That is, He can create whatever He wishes, even another God. But that God is not God, because that God is a creation. True God is not a creation. True God exists from past eternity to future eternity and that true God is Absolute in His power, might and kingship.

3.Allah's Attributes

Allah Al-Mighty is saying:

"Allah, the Independent, the Absolute and the Eternal."(Quran112:02).

God, who is Al-Mighty and at the same time, the Sovereign King, rules over all. If He creates another God, He will rule over that created God also. So, the created God would not be able to call himself as God, rather will be called 'a god'.

4.The Question is Ill-posed

Now, do you think that in your mind you are clear of the concept of God and god? If you know clearly the distinction between God and god, why

are you asking for such a matter to be settled by another person, rather than answering yourself? You are not true in your reasoning. You should ask a question like this, “Can there be two God’s at the same time? If yes, who is the true Al-Mighty?” Know that if Allah chooses to coexist with another God, He will lack in His Kingship. But He is the Absolute Ruler. He cannot coexist with another God for His own attribute. What if another God exists from pre-eternity? Will Allah tolerate that God? No. One God has to perish. The Attributes of true God is such that He will rule over all except Him. So, the question that can God create another God is ill-posed. The valid question is whether two Gods can coexist. The answer to this question is ‘no’. Allah destroys every other appearing God by His Might and proves His Might. The Universe is definitely giving indications that there is God, Allah and He is ‘one’. No other God can come to exist with Allah by Allah’s not being weak. Allah is Al-Mighty and He destroys every other possible God.

5.Conclusion

The challenge posed by atheists circle is not strong at all. Every such atheistic challenge has been overcome by Islamic scholars in the past. The fact is that the atheists are not reasonable and they cannot pose questions that have validity. But there present question was a little bit witty but again lacking merit. Actually, the question of whether God can create another God is ill-posed. The valid question is whether two Gods can coexist. The Universe truly proves that there is only one God. Two Gods cannot coexist by every God's own attributes. True God is a Sovereign Ruler. By His Sovereignty, Allah alone is of true absolute power and might, and He alone exists as God.

Another such question was posed by Bertrand Russel. He questioned: "If everything has to have a cause behind, then what is the cause behind God's existence?" This question is also faulty. Know that only temporal things need cause behind. A thing or phenomenon which has a

beginning at a particular time needs to be caused by another agent. For this being the fact, the Universe, since it has a beginning, is caused by another agent. That agent is God Al-Mighty. God Al-Mighty has no beginning; He is eternal and hence, for His existence, He alone is the sufficient cause. No other agent or cause is needed for God to exist. He is the Sufficient Entity. All other existing matter and life are insufficient and need to be caused.

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True knowledge is a light lit by Allah.

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